



کپڑے پاک کرنے کا طریقہ

METHOD OF PURIFYING CLOTHES

With an Account of Impurities



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کپڑے پاک کرنے کا طریقہ (مع نجاستوں کا بیان)

Kapray Pāk Kernay kā Ṭarīqah (ma' Najāsaton kā Bayān)

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(With an Account of Impurities)

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Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / ہ / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	اَ	A/a
ح	Ḥ/ḥ	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yâ Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Şalât-‘Alan-Nabî ﷺ once before and after the Du'a.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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METHOD OF PURIFYING CLOTHES

(With an Account of Impurities)

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘The one who recited Ṣalāt upon me hundred times, Allah عَزَّوَجَلَّ writes between his both eyes that he is free from hypocrisy and hellfire, and He عَزَّوَجَلَّ will keep him along with the martyrs on the Day of Resurrection.’ (*Majma’-uz-Zawāid*, vol. 10, pp. 253, Ḥadīṣ 17298)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Types of impurity

There are two types of impurity:

1. Najāsat-e-Ghalīẓah (intense impurity)
2. Najāsat-e-Khafīfah (light impurity)

(*Fatāwā Qāḍī Khān*, vol. 1, pp. 10)

Najāsat-e-Ghalīẓaḥ (intense impurity)

1. Anything that excretes from the human body, causing Ghushl or Wuḍū to become Wājib is Najāsat-e-Ghalīẓaḥ – for example, stool, urine, running blood, pus, a mouthful of vomit, menstrual/post-natal bleeding, semen, Maẓī, Wadī¹.
(*Fatāwā ‘Ālamgīrī*, vol. 1, pp. 46)
2. The blood that has not flowed out of the wound is pure.
(*Fatāwā Razawīyaḥ (referenced)*, vol. 1, pp. 280)
3. Water coming out of an aching eye is Najāsat-e-Ghalīẓaḥ. Similarly, water coming out of the navel or the teat due to pain is also Najāsat-e-Ghalīẓaḥ. (*ibid*, vol. 1, pp. 269-270)
4. The running blood of every land animal as well as the meat and fat of the carrion are Najāsat-e-Ghalīẓaḥ. (Carrion is an animal that has circulating blood and has died without Sharī’ah-compliant slaughter. Moreover, an animal slaughtered by a fire-worshipper, an idol-worshipper or a religious apostate is also carrion even if such a person has slaughtered a Ḥalāl animal like a goat etc. by reciting بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ. The meat and the skin of this animal has become impure. However, if a Muslim has slaughtered even

¹ See the definitions of Maẓī and Wadī in the second part of the first volume of *Baḥār-e-Sharī’at* (Urdu), published by Maktaba-tul-Madīnaḥ.

a Ḥarām animal according to the Shar'ī method, its meat is pure but eating this meat is Ḥarām. This ruling does not apply to the pig which is Najis-ul-'Ayn i.e. which can never be purified in anyway.)

5. Feces and urine of Ḥarām quadrupeds like the dog, the lion, the vixen, the cat, the rat, the donkey, the mule, the elephant and the pig; and the dung of the horse; and
6. feces of every Ḥalāl quadruped like the cow, the buffalo, the goat, the camel;
7. droppings of a bird which cannot fly high like the hen and the duck — whether the bird is small or big;
8. every type of wine and intoxicating toddy;
9. the feces and urine of the snake;
10. the meat of those wild snakes and frogs which have circulating blood even if they are slaughtered. Similarly their skin even if it is tanned;
11. the meat, bones and hair of a pig even if it is slaughtered. All these are Najāsāt-e-Ghalīẓah. (*Baḥār-e-Sharī'at*, vol. 2, pp. 112-113)
12. The blood of the lizard and the chameleon is Najāsāt-e-Ghalīẓah. (*Baḥār-e-Sharī'at*, vol. 2, pp. 113)

13. The secretion of an elephant's trunk and the saliva of the lion, the dog, the leopard and other (quadrupeds) beasts are Najāsāt-e-Ghalīẓāḥ. (*Baḥār-e-Sharī'at*, vol. 2, pp. 113)

Urine of suckling infants is impure

There is a common misconception that the urine of suckling infants is not impure because they do not eat any food. This is quite wrong. The urine and stool of even suckling infants is Najāsāt-e-Ghalīẓāḥ. Similarly, if a suckling infant vomited the milk which is mouthful, it is also Najāsāt-e-Ghalīẓāḥ.

(Derived from: *Baḥār-e-Sharī'at*, vol. 2, pp. 112)

Ruling on Najāsāt-e-Ghalīẓāḥ

The ruling on 'Najāsāt-e-Ghalīẓāḥ' is that if it soils the body or a piece of cloth in the quantity that exceeds dirham, it is Farḍ to purify it. If offered without purifying it, the Ṣalāḥ will not be valid. To offer Ṣalāḥ knowingly in this state is a grave sin. Moreover, if Ṣalāḥ is offered in this state considering the Ṣalāḥ unimportant, then it is Kufr (unbelief).

If Najāsāt-e-Ghalīẓāḥ has soiled the body or a piece of cloth equal to the quantity of dirham, then it is Wājib to purify it. If offered without purifying the body or the cloth, the Ṣalāḥ will be Makrūḥ Taḥrīmī and it will be Wājib in this case to repeat such Ṣalāḥ after purifying the cloth or the body. Offering Ṣalāḥ deliberately without purifying is a sin.

If Najāsāt-e-Ghalīẓāḥ has soiled the body or a piece of cloth less than the quantity of dirham, it is Sunnah to purify it. If offered without purifying it, the Ṣalāḥ will be valid but contrary to Sunnah. It is better to repeat such a Ṣalāḥ.

(Baḥār-e-Sharī'at, vol. 2, pp. 111)

Explanation of quantity of dirham

Here is an explanation of what is meant by Najāsāt-e-Ghalīẓāḥ being more, less or equal to the quantity of dirham.

In case Najāsāt-e-Ghalīẓāḥ is thick like stool, dung etc., one dirham refers to the mass equal to 4.50 Masha (i.e. 4.374 gm) in weight. Therefore, thick Najāsāt-e-Ghalīẓāḥ being more or less than one dirham implies that it is more or less than 4.50 Masha in weight. If Najāsāt-e-Ghalīẓāḥ is thin like urine etc., one dirham refers to particular dimension which can be ascertained in the following way. Keep the palm flat and spread it widely, then pour water onto it slowly till no more water could stay within it. Now the dimension of the spread of this water refers to a dirham. *(Baḥār-e-Sharī'at, vol. 2, pp. 111)*

If Najāsāt-e-Ghalīẓāḥ has soiled different parts of the body or the cloth, and no part is soiled with it equal to one dirham but it is collectively equal to one dirham (i.e. the total amount of impurity from all parts is equal to one dirham), then it will be considered as equal to one dirham. And if it is more than one

dirham then it will be considered as more than one dirham. In case of Najāsat-e-Khafifāh also, the same ruling will apply on the basis of the total amount.

(Baḥār-e-Sharī'at, vol. 2, pp. 115)

Najāsat-e-Khafifāh (light impurity)

Najāsat-e-Khafifāh includes:

- ❖ The urine of the animals whose meat is Ḥalāl (e.g. the cow, the ox, the buffalo, the goat, the camel etc.) and the urine of the horse
- ❖ the droppings of the birds whose meat is Ḥarām, whether they are predator or not (e.g. the crow, the kite, the falcon, the hawk etc.)

(Baḥār-e-Sharī'at, vol. 2, pp. 113)

Ruling on Najāsat-e-Khafifāh

The ruling on Najāsat-e-Khafifāh is that if it has soiled a part of the body or clothing in the quantity that is less than 1/4th of that part, then it is excused. For example, if a sleeve or a hand is soiled with it in the quantity that is less than 1/4th of the sleeve or the hand respectively, then it is excused, which means the Ṣalāh offered in this state is valid. However, if the entire 1/4th part is soiled with it, then Ṣalāh will not be valid unless purity is achieved. *(Baḥār-e-Sharī'at, vol. 2, pp. 111)*

Ruling on cud

The ruling on cud of every quadruped is the same as the ruling on its feces. (*Bahār-e-Sharī'at*, vol. 2, pp. 113; *Durr-e-Mukhtār*, vol. 1, pp. 620)

Animals' act of bringing the swallowed fodder back from the stomach to the mouth and chewing it again is called cud. The cows and the camels usually keep chewing, causing the foamy saliva to drool at their mouth. The foamy saliva etc. drooling at their (cows, camels) mouth due to chewing the cud is Najāsāt-e-Ghalīẓah.

Ruling on gallbladder

The ruling on the gallbladder of every animal is the same as on their urine. The gallbladder of Ḥarām animals is Najāsāt-e-Ghalīẓah while that of Ḥalāl animals is Najāsāt-e-Khafifāh. (*Durr-e-Mukhtār*, vol. 1, pp. 620; *Bahār-e-Sharī'at*, vol. 2, pp. 113)

The vomit of animals

The ruling on the vomit of every animal is the same as on its feces i.e. the animal whose feces is pure like the sparrow or the pigeon, its vomit is also pure; and the animal whose feces is Najāsāt-e-Khafifāh like the hawk or the crow, its vomit is also Najāsāt-e-Khafifāh. Similarly, the animal whose feces is Najāsāt-e-Ghalīẓah like the hen or the duck, its vomit is also Najāsāt-e-Ghalīẓah. Vomit here means the food or the water that has returned from the stomach.

The animal whose feces is impure, its stomach is the source of impurity. Whatever returns from this stomach, will either be impure itself or be mixed with impurity. In either case, it will contain impurity like feces – Khafifāh in Khafifāh and Ghalīzāh in Ghalīzāh. However, this ruling does not apply to the thing that has returned before it reaches the stomach. For example, while drinking water if a hen chokes, and water comes out before it reaches the stomach, so the ruling on the feces of the hen will not apply to this water. *لَإِنَّهُ مَا اسْتَحَالَ إِلَى نَجَاسَةٍ وَلَا لَاقَى مَحَلَّهَا* (i.e. *because this water has neither mixed with impurity nor has it touched the source of impurity*.) Instead, the ruling on this water will be the same as on the leftover thing of the animal because this water has returned from its mouth. The leftover of an animal may be either Najāsat-e-Ghalīzāh or Najāsat-e-Khafifāh or doubtful or Makrūh or pure. The same ruling as on its leftover will also apply to what has returned from the mouth before reaching the stomach of that particular animal. The leftover of a freely wandering hen is Makrūh so the water mentioned above will also be Makrūh. And if this water had returned after reaching the stomach then it would have been Najāsat-e-Ghalīzāh. (*Fatāwā Razawīyyah (referenced), vol. 4, pp. 390-391*)

If impurity drops into milk or water...

The separately stated rulings on Najāsat-e-Ghalīzāh and Khafifāh are applicable only when the impurity has soiled the body or cloth. But if the impurity, whether Najāsat-e-Ghalīzāh or

Najāsat-e-Khafifāh, drops into a liquid substance like milk or water, that milk or water will become impure even if the impurity is only a single drop. If Najāsat-e-Khafifāh mixes with Najāsat-e-Ghalīẓah then all becomes Najāsat-e-Ghalīẓah.

(Bahār-e-Sharī'at, vol. 2, pp. 112-113)

How to purify wall, land, tree etc.?

1. If an impure piece of land has dried, causing the traces of impurity i.e. its colour and smell to disappear then it is pure no matter the impurity has dried because of wind, sun or fire. Therefore, Ṣalāh can be offered on that land but Tayammum cannot be made with it.
2. The tree, the grass, the wall and the brick which is fixed to the ground all get pure after they have dried (provided the traces i.e. colour and smell of impurity have disappeared). If the brick is not fixed to the ground then it will not be pure on drying but rather it will be necessary to wash it. Similarly, if a tree or grass is cut before the impurity has dried, then it is necessary to wash it for purity.

(Bahār-e-Sharī'at, vol. 2, pp. 123)

3. A stone that cannot be separated from the ground will be purified when it dries provided the traces of impurity no longer exist; otherwise it is necessary to wash it.

(Bahār-e-Sharī'at, vol. 2, pp. 123)

4. If anything that is attached to the ground becomes impure and is separated from the ground after it has dried, (causing the traces of impurity to disappear), it is still pure.
(Bahār-e-Sharī'at, vol. 2, pp. 124)

5. If a thing has been purified because of being rubbed or dried gets wet later on, it will not become impure in this case.
(Bahār-e-Sharī'at, vol. 2, pp. 124)

For example, a piece of land became impure due to urination. Afterwards, it dried and the traces of impurity also disappeared, so this piece of land became pure. Now if that piece of land becomes wet again with any pure liquid, it will not become impure.

Method of cleansing blood-stained land

If a child or an adult has urinated or defecated on the ground or the blood or the pus flowing out of a wound or the blood gushing out when the animal is being slaughtered, falls on the ground and is wiped with any cloth etc. without using water, that piece of land will become pure after it has dried and the traces of impurity have disappeared. Ṣalāh can also be offered on it.

Piece of land plastered with dung

Ṣalāh cannot be offered directly on a dung-plastered piece of land even if it has dried. However, if Ṣalāh is offered on a thick

piece of cloth spread on the dung-plastered piece of land that has dried, then Ṣalāh will be valid. (*Bahār-e-Sharī'at*, vol. 2, pp. 126)

Birds whose droppings are pure

1. Both the urine and feces of a bat¹ are pure. (*Durr-e-Mukhtār*, *Rad-dul-Muhtār*, vol. 1, pp. 574; *Bahār-e-Sharī'at*, vol. 2, pp. 113)
2. The droppings of high-flying Ḥalāl birds like the sparrow, the pigeon, the mynah, and the waterfowl, etc. are pure. (*Durr-e-Mukhtār*, *Rad-dul-Muhtār*, vol. 1, pp. 574; *Bahār-e-Sharī'at*, vol. 2, pp. 113)

Blood of fish is pure

The blood of aquatic animals including the fish and that of the bug and the mosquito are pure. Similarly, the saliva and sweat of the mule and the donkey are pure. (*Bahār-e-Sharī'at*, vol. 2, pp. 114)

Small splashes of urine

1. If very tiny needle tip-like splashes of urine fall onto the body or the cloth, the body or the cloth both will remain pure. (*Ālamgīrī*, vol. 1, pp. 46; *Bahār-e-Sharī'at*, vol. 2, pp. 114)

¹ Bat is a bird that likes darkness. It keeps hanging upside down the trees, roofs etc. during the day and flies at night.

2. If a piece of cloth with such small splashes of urine on it falls into water, the water will also not become impure.

(Bahār-e-Sharī'at, vol. 2, pp. 114)

Remains of blood in meat

The leftover blood in meat, spleen and liver is pure. But if these things are stained with the flowing blood then they are impure. They will not get pure unless washed. *(ibid)*

Dried bones of animals

Except swine, all other animals' bones which are not stained with the fat of 'carrion' are pure. Their hair and teeth are also pure.

(Bahār-e-Sharī'at, vol. 2, pp. 117)

Milk of Ḥarām animals

The milk of Ḥarām animals is impure. However, the milk of the mare is pure, but it is not permissible to drink it.

(Bahār-e-Sharī'at, vol. 2, pp. 115)

Droppings of mouse

The droppings of a mouse (is impure, but if it) gets grinded with wheat or falls into oil, then this flour and oil is pure. However, if the taste is changed then this flour and oil are impure. If these droppings are found in the bread, remove the portion around

the droppings. There is no harm in consuming the rest of the bread. (*Fatāwā ‘Ālamgīrī*, vol. 1, pp. 46, 48; *Bahār-e-Sharī’at*, vol. 2, pp. 115)

Flies sitting on impurity

1. If the flies resting on stool flew up and settled on the cloth, the cloth will not become impure.

(*Bahār-e-Sharī’at*, vol. 2, pp. 116)

2. Unless it is known that mud on pathways is impure (whether because of rain or any other reason), it will be considered pure. So, if the foot or the cloth is stained with it and Ṣalāḥ is offered without washing it, Ṣalāḥ will be valid but it is better to wash the mud-stained foot or cloth. (*ibid*)

Rulings on rainy water

1. The rainwater falling from the (roof) gutter is pure even though there is impurity all around on the roof or at the mouth of the gutter or though the amount of the falling water that has come into contact with impurity is equal to, more or less than the half [of the impurity]. It is pure unless impurity causes a change to any of the properties of the water (i.e. colour, odour or taste). This is the valid and the authentic ruling. And if the rain has stopped, discontinuing the flow of water, then that stagnant water and the water dripping off the roof will be impure.

(*Bahār-e-Sharī’at*, vol. 2, pp. 52)

2. Similarly, the rainwater running through drains is pure unless the colour, odour or taste of the impurity is evident in it. As for making Wuḍū with it, if so many particles of the visible impurity are flowing in the water that at least one or more particles of impurity will certainly be present in the water if taken in the cupped hand, then it will become impure as soon as taken in the cupped hand, and performing Wuḍū with this water is Ḥarām, otherwise it is permissible but it is better to refrain from it. (*ibid*)
3. After the rainfall, if odour, taste or the particles of impurity are present in the stagnant water of the drain, then it is impure, otherwise pure. (*ibid*)

Stagnant rainwater in streets

The stagnant rainwater in the low-lying streets and roads is pure even though its colour is muddy. Sometimes the sewage water also mixes with it. In this case, the same foregoing ruling will apply i.e. if there is a change in the colour, odour or taste of the water due to impurity, it will be considered impure, otherwise pure. However, after the rain has stopped, if the water is no longer flowing and covers the area of less than 225 square feet, and a little impurity or its particles are visible in it, it is impure in this case. Similarly, if someone urinates into it, it will become impure. The mud spattering on the back of pajamas from the ground due to walking is pure unless it is certainly known that it contains any impurity.

Splashes of water sprinkled on roads

If water is being sprinkled in the street and splashes from the ground comes onto the cloth, the cloth will not become impure, but it is better to wash it. (*Bahār-e-Sharī'at*, vol. 2, pp. 116)

Perspiration after purity with clods

If someone performs Istinjā (i.e. cleanses the excretory organs) with clods after he has defecated or urinated and the perspiration from that organ stains the cloth or the body; that cloth or body will not become impure in this case. ('Ālamgīrī, vol. 1, pp. 48; *Bahār-e-Sharī'at*, vol. 2, pp. 117)

If dog touches one's body

If a dog touches one's body or cloth, the body or cloth will remain pure even though the body of the dog is wet. However, if there is something impure on its body, the ruling will be different. Moreover, if the body or the cloth gets stained with its saliva, it will become impure. (*Bahār-e-Sharī'at*, vol. 2, pp. 117)

What if dog puts mouth into flour

If an animal whose saliva is impure like the dog, (the swine, the lion, the leopard, the wolf, the elephant, the jackal or any other beast) has put its mouth into the flour, and the flour was dough, separate the part where the animal licked, the remaining is pure. And if the flour was dry, throw away the part that became wet. (*Bahār-e-Sharī'at*, vol. 2, pp. 117)

What if dog puts mouth into pot

If a dog puts mouth into a used clay pot that has a smooth surface or into the one made of china clay or metal or polished mud, it will become pure after being washed thrice; otherwise it will get pure after being (washed and) dried thrice. However, if there is a hair-like slit in a porcelain-made pot or a crack in other utensils then it will become pure only after it has been (washed and) dried three times. Mere washing will not purify it.

(Bahār-e-Sharī'at, vol. 2, pp. 64)

If a dog licks the outer surface of a pitcher, the water in it will not become impure. *(Bahār-e-Sharī'at, vol. 2, pp. 64)*

What if cat puts mouth into water

The leftover of domesticated animals like the cat, the mouse, the snake, the lizard etc. is 'Makrūh'.

(Bahār-e-Sharī'at, vol. 2, pp. 65)

Tragic death of three girls

Milk, water and other food items should be kept covered. Here is a tragic incident that occurred in Bāb-ul-Madīnah Karachi.

A husband and his wife left their three little daughters in care of their neighbours or relatives, and went for Hajj. But suddenly, before Hajj, all their three daughters died at a time. The wailing

parents returned, weeping and sobbing to Bāb-ul-Madīnāh Karachi from the Holy Makkah without performing Hajj. After the investigation, it came out that the milk was left uncovered; a lizard fell into it and died. The three little girls drank the same milk and its poison caused this tragedy. It is said that if a lizard dies into some beverage and bursts, its poison can kill 100 people.

Perspiration of animals

The animal whose leftover is impure, its perspiration and saliva are also impure. The animal whose leftover is pure, its perspiration and saliva are also pure. The animal whose leftover is Makrūh, its perspiration and saliva are also Makrūh.

(Bahār-e-Sharī'at, vol. 2, pp. 66)

Donkey's perspiration is pure

If a cloth is stained with the sweat of a donkey or a mule, the cloth is pure, no matter how much the sweat is.

(Bahār-e-Sharī'at, vol. 2, pp. 66)

Drinking water with bleeding mouth

If one's mouth bleeds so much that his saliva becomes reddish and he drinks water immediately afterwards, then this leftover (water) is impure. And after the redness vanishes, it is mandatory for him to purify his mouth by rinsing. If he has not rinsed the mouth but the saliva has passed over the place of impurity few

times whether because of spitting or swallowing the saliva, leaving no signs of impurity, then the mouth is pure in this case. If he drinks water afterwards, it will remain pure but it is extremely disgusting and a sin to swallow the saliva in such a condition.

(Bahār-e-Sharī'at, vol. 2, pp. 63)

Secretion of female urinary organ

The secretion released by the urinary organ of women is pure. If it soils the body or the cloth, it is not necessary to wash it. However, it is better to wash. *(ibid, pp. 117)*

Rotten meat

Although not impure, rotten and foul-smelling meat is Ḥarām to be consumed. *(Bahār-e-Sharī'at, vol. 2, pp. 117)*

Blood-containing bottle

If one offers Ṣalāh with a bottle containing urine or blood or wine in his pocket etc., his Ṣalāh will not be valid. If there is an egg in his pocket and its yolk has turned into blood, Ṣalāh will be valid. *(ibid, pp. 114)*

Water from mouth of corpse

The water released from the mouth of the corpse is impure. *(Fatāwā Razawiyyah (referenced), vol. 1, pp. 268; Durr-e-Mukhtār, vol. 1, pp. 290)*

Impure bedding

1. If one places his dry feet on an impure and wet piece of land or on impure and wet bedding, wetting his feet, then his feet will also become impure. However, if there is just dampness (i.e. moisture and coolness that cannot wet feet) then they will not get impure. (*Bahār-e-Sharī'at*, vol. 2, pp. 115)
2. If someone sleeping in impure clothes or on impure bedding perspires, wetting the impure portion as well as his body, the body will become impure otherwise not. (*ibid*, pp. 116)

Wet trousers

If the crotch [i.e. the part of a pair of trousers/pants where the legs join at the top] is wet, and he breaks wind, the cloth will not become impure. (*ibid*)

Piece of human skin

If human skin, though equal to the size of a nail, falls into limited water (that covers less than 225 square feet) that water will become impure. But if a nail falls into water, it will not become impure. (*ibid*)

Dried dung

1. Cooking food over the burning dried dung (of cow/buffalo) is permissible. (*Bahār-e-Sharī'at*, pp. 124, vol. 2)

2. If bread absorbs the smoke of the burning dung, it will not become impure. (*ibid*, pp. 116)
3. The ash of the burnt dung is pure but if the dung extinguishes before turning into ash then it is impure.

(*ibid*, pp. 118)

Impure water sprinkled on griddle

If impure water sprinkled on a griddle or an oven has evaporated by the heat, the bread baked on it afterwards is pure. (*ibid*, pp. 124)

How to purify the meat and the skin of Ḥarām animal?

Except for swine, the meat and skin of every such animal is pure that can be and has been slaughtered with بِسْمِ اللَّهِ recited before the slaughter whether the animal is Ḥalāl or Ḥarām. That is to say, if someone, who is offering Ṣalāh, has such meat with him or offers Ṣalāh on the skin of such animal, his Ṣalāh will be valid. However, a Ḥarām animal will not become Ḥalāl for eating by slaughtering. It will still remain Ḥarām.

(*Bahār-e-Sharī'at*, vol. 2, pp. 124)

Seating on goat skin develops humility

One should not sit or offer Ṣalāh on the skin of a beast even if it is tanned, as it creates cruelty and anger in temperament. Sitting on the skin of a goat or ramp or wearing it creates kindness

and humility in temperament. The skin of a dog, whether it is tanned or even if the dog is slaughtered, should not be used, as it is advisable to refrain from the things regarding which the Islamic scholars have divergent opinions or which make people feel disgust. (*ibid*, pp. 124-125)

The impurity which is visible is known as ‘Mar-ıyyah’ and the impurity that is invisible is called ‘Ghayr Mar-ıyyah’.

(*Bahār-e-Sharī’at*, vol. 2, pp. 54)

How to wash cloth soiled with thick impurity?

If the impurity is thick, which is called ‘Najāsāt-e-Mar-ıyyah’ (like stool, dung, blood etc.), then washing the impure thing for certain times is not a condition, but rather removing the impurity is necessary. If it gets removed in the first washing, it (the impure thing) will become pure after being washed only once. And if it is removed after the impure thing has been washed four to five times, then it must be washed four to five times. However, if the impurity is removed in less than three times, it is *Mustahab* to complete the set of three.

(*Bahār-e-Sharī’at*, vol. 2, pp. 119)

What if the colour of impurity remains on the cloth?

In case impurity is removed but some of its effects like colour or odour are still there on the cloth then removing them is also necessary. However, if it is difficult to remove its effect then it

is not necessary. Thus, it will become pure after being washed thrice. Washing it with soap, acid, hot water (or with chemical) is not necessary. (*Bahār-e-Sharī'at*, vol. 2, pp. 119)

6 Madanī pearls for purifying cloth soiled with light impurity

1. If the impurity is thin (like urine etc.) then the cloth will get pure after being washed thrice and squeezed all three times with all strength, i.e. no drop of water should drip from the cloth if squeezed once again. If one does not squeeze it with all his strength for the safety of the cloth then it will not get pure. (*Bahār-e-Sharī'at*, vol. 2, pp. 120)
2. If the washing person has squeezed it with all his strength, it is pure for him. However, if there is another person who is stronger than the washing person and it is likely that one or two more drops of water may drip from the cloth when squeezed by the latter (i.e. the stronger person), it is impure for the latter but pure for the former (i.e. the washing person). The strength of the latter can have no effect on the ruling for the former. However, if the latter were washing and had squeezed the cloth to the same extent as done by the former, it would not be pure for the latter. (*ibid*)
3. It is better to purify hands after squeezing the cloth for the first and the second time. And after you have squeezed it for the third time, both the cloth and the hands will be

considered pure. But if there is so much wetness in the cloth that one or more drops may still drip from it when squeezed, then the cloth and hands are impure. (*ibid*)

4. If one does not purify his hands for the first or the second time, and some pure part of the cloth gets wet by the wetness of his hands, this part will also become impure in this case. If it gets wet after the first squeezing, then it should be washed twice, and if it gets wet by the wetness of the hand after the second squeezing, then it should be washed once. Similarly, if a pure piece of cloth gets wet by the cloth washed and squeezed once, then it should be washed twice. And if it gets wet by the cloth washed and squeezed twice then it will become pure after being washed only once. (*Bahār-e-Sharī'at*, vol. 2, pp. 120)

5. If the washing person hangs the cloth and some drops of water drip from it after he had already washed the cloth three times and squeezed it with all his strength each time in such a way that no drop of water would drip from it when squeezed again, this dripping water will be considered pure in this case. But if he has not squeezed it with all his strength, then this water will be considered impure. (*ibid*, pp. 121)

6. It is not necessary to wash the cloth consecutively three times. If washed three times on different occasions or even on different days, the cloth will still get pure. (*ibid*, pp. 122)

Squeezing is not a condition when washing cloth under tap

It is stated on page 35 of the first volume of *Fatāwā Amjadiyyah*: The ruling (of washing and squeezing the cloth thrice) will only apply when the cloth is being washed with limited water. If it is washed in a large pool (that covers the area of 225 square feet or more, a canal, a river or sea etc.) or a lot of water is flowed (from a tap, pipe, or water vessel¹ etc.) on the cloth or it is washed in the running water (of a river etc.) then squeezing is not a condition in these cases.

Squeezing is not a condition when washing in running water

The Islamic jurists رَحِمَهُمُ اللَّهُ تَعَالَى have stated: Leave thick cloth, sackcloth or any other impure cloth under the flowing water for the whole night, it will become pure. The actual verdict is that it will be considered pure when there is the strong likelihood that water may have washed the impurity away because squeezing is not a condition in case of purifying it in the running water.

(*Bahār-e-Sharī'at*, vol. 2, pp. 121)

Washing pure and impure clothes together

If even a single piece of impure cloth is put into the water of a washing machine or a bucket with pure clothes, all the clothes

¹ Vessel is an old type of container used for holding water.

will become impure in this case. To do so without Shar'ī exemption is not permissible either. A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated on page 792 of the first volume of *Fatāwā Razawiyyah*: To make a pure thing unnecessarily impure is impermissible and a sin. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated on page 585, in the fourth volume: Without a Shar'ī requirement, making the body or clothes impure is Ḥarām. It is reported in *Baḥr-ur-Rāiq*: 'Rendering a pure thing impure is Ḥarām.'

(*Baḥr-ur-Rāiq*, vol. 1, pp. 170)

Therefore, Islamic sisters should wash pure and impure clothes separately. If they have to wash them together, then they should first purify the impure part of the cloth carefully before they wash it along with other dirty clothes in the washing machine.

Easy method to purify impure clothes

The following is an easy way of purifying clothes: Put impure clothes in a bucket and turn on the tap above it. Keep the clothes submerged with the help of a hand or a rod etc. in such a way that no part of any cloth remains out of the surface of water. After so much water has flowed out of the bucket that one can have a strong probability that the water has carried the impurity away, then those clothes and water in the bucket, including the hand or the part of the rod dipped into water, will all be considered pure provided that there are no traces of impurity on the clothes etc.

When purifying clothes in this way, take the essential precaution that not even a single drop of impure water fall onto your body or anything else unless you have had the strong probability. If the brim or any other part of the inner wall of the bucket or vessel is wet with impure water; and the ground is not so smooth and flat that water could flow out of all the sides of the brim, leaving the brims etc. unwashed, then in this case, use some mug or take your hand under the running water of a tap and flow water on every part of the bucket in such a way that the brim and the unwashed inner parts get washed and pure. But do this in the beginning so that you may not make your pure clothes impure again!

Method of purifying clothes in washing machine

First put the clothes into the washing machine and fill it with water. Keep the clothes submerged into the water with the help of your hands etc. in such a way that no part of the clothes remain out of the water. Keep the tap turned on above the machine. Now pull out the plug, draining away the water. In this way, the water will be coming from the tap and will be flowing out from the drain. When you have the strong probability that the water has carried the impurity away, then the clothes and the water in the machine will become pure, provided there are no traces of impurity on the clothes. If needed, the top edges of the machine should be washed in the beginning by following the method mentioned earlier.

Method of purifying clothes under tap

A bucket or a pot is not the only means of purifying clothes in the foregoing way. One can also purify them by holding them under a running tap. For example, a handkerchief has become impure. Put it under the tap and flow water over it till there is a strong probability that water has carried the impurity away. In this way, it will become pure. A big piece of cloth or its impure part can also be purified in the same way. But ensure that the impure water does not splash on your body, clothes or the places around.

How to purify an impure carpet?

Wash the impure area of the carpet and hang it; let it remain hanging till the drops of water stop dripping from it. Then, wash and hang it for the second time and let it remain hanging until it stops dripping. Then, wash and hang it for the third time in the same way, it will become pure when it stops dripping. One can purify mats, leather-slippers and clay pots etc. that absorb thin impurities as per the same method. Fragile fabric which may tear in case of being squeezed should also be purified in the same way.

Another way of purifying an impure carpet, cloth etc. is to keep it dipped into running water (for example, a river, stream, or under a tap) for as long as one gets the strong probability that the impurity has been carried away by the water. If a small child

urinates on a carpet, just splashing a few drops of water onto it will not purify it. Remember, the urine of even one day's old infant is impure.

How to purify the hands coloured with impure henna?

If a hand or a cloth gets stained with impure colour or impure henna, wash it so many times that the water falling from the hand is clear [with no particle of impure colour or henna in it]. In this way, it will become pure even though the colour is still there on the hand or the cloth.

(Bahār-e-Sharī'at, vol. 2, pp. 119)

Washing impure oil-stained cloth

If cloth or body is stained with impure oil, it will become pure after it is washed thrice even though the oiliness is still present on it. It is not necessary to wash it with soap or hot water. But if it is stained with the fat of carrion, it will not be pure until the oiliness is removed.

(Bahār-e-Sharī'at, vol. 2, pp. 120)

If a small part of cloth becomes impure...

If a part of cloth has become impure but it is not clear which part it is, then it is better to wash the whole cloth (this ruling will apply when the impure part is not known at all. If it is known, for example, a sleeve becomes impure but it is not known which

part of the sleeve has become impure, then washing the entire sleeve will be considered as washing the whole cloth). If one washes any part of it after he has contemplated, then it will also become pure. If one washes any part without contemplation then it will become pure even in this case. But if it is discovered after he has offered a few Ṣalāh that the impure part was not washed, he must wash it again and repeat all those Ṣalāh (i.e. offer them again). However, if the mistake is noticed in the former case in which contemplation was made, he should wash it now but repeating those Ṣalāh is not required.

(Bahār-e-Sharī'at, vol. 2, pp. 121-122)

How is it to wash cloth with milk?

The cloth washed with milk, soup or oil will not get pure as impurity will not be removed by these things.

(Bahār-e-Sharī'at, vol. 2, pp. 119)

6 Rulings for purifying clothes stained with semen

1. If a semen-stained part of cloth has dried, it will become pure after the semen has been rubbed and removed, and the cloth shaken out. Even if there is some effect of the semen on the cloth after the rubbing, it will still be considered pure.

(Bahār-e-Sharī'at, vol. 2, pp. 122)

2. In this matter, the same above stated ruling applies whether the semen is of a man or a woman or a human or an animal

or a healthy person or a patient of Jiryān¹. (*Baḥār-e-Sharī'at*, vol. 2, pp. 122)

3. If soiled with semen, a part of the body will also be purified in the same way. (*ibid*)
4. After urination, if a person has not attained ritual purity – neither with water nor with clods – and the semen flows over the spot soiled with urine, then it will not be purified by rubbing. Instead it must be washed in this case. And if one already has attained ritual purity or the semen ejaculated and jumped over the impure spot without coming into contact with it, then purity may be attained by rubbing and removing the semen. (*ibid*, pp. 123)
5. The cloth which has been purified by rubbing will not become impure if it gets wet afterwards. (*ibid*)
6. If semen has soiled a cloth and it is still wet, then it can be purified by washing. Rubbing the semen (before it has dried) will not suffice. (*ibid*)

When is it Wājib to inform someone about his impure clothing?

If one notices the impurity onto a Muslim's cloth, and there is a strong probability that if he is informed about it, he will purify

¹ Jiryān is a disease in which semen is released either with or before or after urine.

it then informing him is Wājib. (In this case, one will be a sinner if he does not inform.) (*Bahār-e-Sharī'at*, vol. 2, pp. 127)

Method of purifying cotton wool

If as much quantity of cotton is impure as is expected to fly away, according to one's strong probability, during the process of carding, then the cotton will get pure when carded. Otherwise, it will not become pure unless washed. However, if it is not known that how much (cotton) is impure, it will become pure when carded. (*Bahār-e-Sharī'at*, vol. 2, pp. 125)

Method of purifying pots

If the things which cannot absorb impurity have become impure such as china pots, used clay pots with smooth surface or things made of steel, copper or brass etc., then just washing them three times is sufficient (for purity). It is not also required to leave them hanging till water stops dripping.

(*Bahār-e-Sharī'at*, vol. 2, pp. 121)

Method of purifying knife etc.

If an iron-made thing such as a knife, dagger, sword etc. is not rusty and has no engravings becomes impure, it will be cleansed when wiped thoroughly. In this case, it does not matter whether the impurity is thick or thin. Similarly, if the things made of silver, gold, brass, gilt or of any other metal have no engravings,

they become pure when wiped. And if they are engraved or rusted, they must be washed. They will not be purified by wiping.

(Bahār-e-Sharī'at, vol. 2, pp. 122)

Method of purifying mirror

If a mirror and everything made of glass, china pots or polished clay pots (or the clay pot glazed with a thin layer of glass) or polished wood, in short, every such thing which does not have pores becomes impure, they will get pure when wiped with a cloth or a leaf to such an extent that the effects of impurity go away altogether. *(Bahār-e-Sharī'at, vol. 2, pp. 122)*

But, remember! If there is any crack or some part of it has come off or broken or the polish has come off from some spot – in short, if there is any sort of roughness, wiping that part will not be enough, rather purifying these things by washing is a must.

Method of purifying shoes

If socks (made of leather) or shoes get soiled with thick impurity like stool, dung or semen, they will become pure when rubbed and scrapped even though the impurity is still wet. And if these (things) are soiled with impure liquid like urine, then put some earth, ash or sand on the impurity and rub them, they will become pure. If one does not do so and the impurity dries, then they will not become pure without being washed.

(Bahār-e-Sharī'at, vol. 2, pp. 123)

Used sweaters etc. of the non-Muslims

The used sweaters, socks, carpets and clothes imported from non-Muslim countries are considered pure unless the traces of impurity are visible. Offering Ṣalāḥ in these clothes without washing them is permissible. However, it is better to purify them. On page 127 of *Bahār-e-Sharī'at*, volume 2 (published by Maktaba-tul-Madīnah), Ṣadr-ush-Sharī'aḥ, Badr-ut-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: The used clothes of the transgressors will be considered pure unless it is known that they are impure but it is advisable for the one who offers Ṣalāḥ to purify the crotch of the trousers etc. because one who does not offer Ṣalāḥ often puts trousers on after passing urine without attaining ritual purity. Great care should be taken in case of wearing the used clothes of the non-Muslims. (*Bahār-e-Sharī'at*, part 2, pp. 127)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



After you have read this booklet, you would certainly like to know who has authored it. So listen! This booklet was authored by the Great Spiritual and Scholarly Luminary of the 21st century, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. He has founded **Dawat-e-Islami** (the global and non-political movement for the preaching of Quran and Sunnah) which is spreading Islamic teachings in more than 93 walks of life. If you want to know about the Founder of Dawat-e-Islami, his books, booklets, and various departments of Dawat-e-Islami, then visit this website: www.dawateislami.net Moreover, Dawat-e-Islami is also spreading the message of Islam all over the world through **Madani Channel**, a 100% purely Islamic channel. No matter wherever you are in the world, if you are interested in watching Madani Channel, then follow the given frequencies. If you want to contact us, then email us: overseas@dawateislami.net

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Modulation: QPSK

Satellite	Coverage	Downlink Frequency	Symbol Rate	Polarization	FEC
Asia sat 3S	Asia	3739 MHz	2815 Msps	Vertical	3/4
Astra 2F	UK	12640 MHz	22000 Msps	Vertical	5/6
Intelsat 20	Africa Region	12562 MHz	26657 Msps	Horizontal	2/3
Eutelsat 7 West A	Middle East Region	10815 MHz	27500 Msps	Horizontal	5/6
Galaxy 19	USA Region	11960 MHz	22000 Msps	Vertical	3/4

BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, **بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ**.

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world, بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ'**

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, **بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ**.



ISBN 978-969-579-343-5



0109479

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